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# The Catholic Educational Review

DECEMBER, 1946

## CASE STUDIES OF EDUCATIONAL ADJUSTMENT FOR VETERANS

REV. LOUIS BERKELEY KINES, S.J.

*Ex-Army Chaplain and Director of Veteran's Guidance Center,  
St. Joseph's College, Philadelphia, Pa.*

Continuing the article, which appeared in the October issue of *THE REVIEW*, having to do with Veterans Guidance Center work in general, the response of encouragement given the author has tempted him to pursue the topic a bit more in detail and to present some interesting and varied cases as they process themselves through our staff here at Saint Joseph's College. It would be well to note again that, to each of us who labor in the Center, these steps of processing a veteran through either an employment or educational objective is flavored with the good salt, that we are handling an individual in whom for the hours of counseling and testing we are vitally interested regardless of creed, color or class. We are infused with the dictum that, since "there are no mobs with Almighty God," we have been given this splendid opportunity to deal with and work upon each veteran with the fond hope and thoughtful prayer that we can guide him soundly and wisely both to his own and his country's benefit.

In the three cases presented below the names of the individual and places are omitted for obvious reasons, but they are written into the record with as much reality as the technicalities of the routine can allow:

### CASE No. I—F.H.G., JR.

Veteran reported for vocational rehabilitation 23 August, 1946. Disability is Ankylosis, or injury to Left Hip, rated as 40 per cent disabling at that time. Disability was incurred in a fall from a motorcycle, while in the Marine Corps at Camp ———.

Veteran has completed three years of high school and had worked from 1937 until 1944 as an automobile mechanic. He had completed the apprenticeship in the work and was considered to be a qualified mechanic at the time of his entry into the service. His disability is such as to preclude his return to his preservice work because he cannot bend his hip joint. Standing and walking, lifting and weight bearing are precluded by the disability, while at the same time he cannot sit for any length of time because of the discomfort caused by his inability to actuate the hip in the normal manner. In short, the work of an automobile mechanic is out of the question for him under the present circumstances.

Testing revealed a bright-normal I.Q., despite the veteran's lack of a completed high school education. His mechanical aptitude and ability in dealing with space relationships were remarkably high, and his manual and finger dexterity and coordination were very good. In general, his best abilities were in mechanical work—and this work was forbidden by his disability.

After long consideration and considerable talk with the veteran, the objective of Automobile Mechanic, Bench was hit upon. This objective, it was thought, would satisfy all the requirements, in that it would utilize his previous experience and, at the same time, minimize the discomfort of the disability. In such work the veteran could use a high stool, thus easing the difficulty of working in a sitting position. The veteran stated that he could sit comfortably for protracted periods of time on such a stool. His work would be light, involving the repair and maintenance of small parts of automobiles, such as generators, distributors, starter assemblies, and ignition systems. The veteran rejected the idea of formal training in vocational school work because of his wife and small child.

In line with the above reasoning, the objective of Automobile Mechanic, Bench was set up—with the recommendation that the case be reviewed by the Rehabilitation Board to guarantee that the veteran be considered medically feasible for training—the only factor which could not be ascertained beyond question at the guidance center.

On 9 September, the veteran reported for examination by Dr. ———, the V. A. medical consultant, who, after a thorough examination, decided that the objective was not suitable to the disability. Upon learning of this development, the center renewed

its request for consideration by the rehabilitation board. The board ultimately met on the case, and the veteran was adjudged to be medically feasible for Vocational Rehabilitation. His case was returned to the center and he was asked to return for reconsideration.

Upon his return, the problem was back in its original state—no apparent solution. In the original interview of 23 August, the veteran had indicated a strong preference for training on the job as opposed to formal schooling. The veteran's responsibility of caring for a wife and child led him to the conclusion that he could not afford to enter school. He felt the subsistence and pension would not be sufficient to provide a decent living. On the second visit, however, it was found that his pension had been increased to 60 per cent, with the accompanying increase in income to him. This factor, together with the realization that training on the job in bench mechanics was well-nigh impossible, made him a bit more amenable to the idea of vocational school training.

Recalling the veteran's liking for mechanical drawing when he was in high school, the objective of Draftsman, Mechanical was proposed. In this work, he would be able to work at a drawing board from either a standing position or a semi-seated position atop a high stool. Considering the sedentary nature of the work, the fact that he will be able to work comfortably, and the fact that he will be able to utilize his mechanical experience to some extent, the objective was thought to be suitable in all respects to his disability. He accepted the idea quickly and indicated considerable enthusiasm. He stated that he was quite anxious to get started in the training.

This is a case requiring vocational rehabilitation in its most real sense—the placing of a man in a brand new occupation, despite his experience or training in the predisability period.

#### CASE No. 2—N.C.

His post-service life rather than his in-service experience differentiates his case from the run of the mill stereotyped interrogations.

C — spent exactly 5 months in the Army. At the completion of this period a board of medical consultants decreed that he was unfit for further military service. They attributed this unfitness to "Psychoneurosis, mixed type, severe, manifested by complaint of low back pain radiating down the left leg." Released from military service, he returned to the ——— Shipbuilding Co., where he was

rated an outside machinist, engaged in the installation of submarine motors.

Tracing back the history of this husky, curly headed veteran, whose calloused hands gave mute testimony that he had no aversion to laborious tasks, there seems to be no visible evidence of maladjustment. The son of a café keeper, he made the very human error of allowing his interests to alienate himself from his H.S. work in favor of a remunerative job in the café. As a consequence his H.S. record was miserable, and his constant failures induced him to forego school altogether and concentrate on assisting his father in managing the café.

In 1940, sensing the need for journeymen, he enrolled in a machine shop practice course at ———— H.S. Matriculating 400 hours from 3-5 P.M. on week days, he acquired usable knowledge about machinery. Later events proved this a fortunate venture, for in February 1942 his father's café burned to the ground, wiping out the family's means of income. To partially compensate for this, C ——— was able to meet the requirements demanded of a machinist's helper by the ———— Shipbuilding Co. In a few months they enabled him to become astute enough to switch to ———, classified as an outside machinist. The service intervened at this point and his five-month sojourn began, culminating in the above-mentioned discharge.

Returning to ——— around October, 1943, he remained a year and then began an odyssey of jobs that saw him spend one month in a shipyard in Jacksonville, Fla., 4 months with the ——— Engine Co. in the same city, and 4 months with the ——— Naval Air Station. In all these plants he held machine operating or maintenance jobs. Coming back North, he got a job with a manufacturing company as a maintenance man on a steel press, but was released, he says, for being emotionally unstable. From there he tried selling insurance and eventually ended up on the "52-20" Club.

As can be readily seen, the man is either plagued by an emotional instability that refuses to permit him to remain on amicable terms with employers and fellow employees or else he is ruled by an extreme wanderlust. In favor of the former argument is his release from the service and his divorce from his wife. For the latter is his own statement that he makes and retains friends easily.

Given the Bell Adjustment Inventory test among the battery



of tests, he reacted favorably to the social and home life questions and unsatisfactorily in those dwelling on health and emotional factors. An I.Q. that rates among the bright-normal class, excellent finger dexterity for working with medium sized tools, good ability to mechanically visualize three-dimension spatial relation problems, very good aptitude for mechanical work when compared with men who are applying for jobs in industry, are some of the results that came out of objective testing. These, plus an exclusive interest shown by the results of the Kuder Preference Record in mechanical work, indicate how the trend of his interest and aptitudes run towards occupations that can be categorized under skilled trades in industry.

His state of mind leaned towards immediate employment without the negative response given by the manufacturing company and, later, the ——— Corp. ———. As he rounded into this frame of mind it appeared more feasible to refrain from referring the case to The Personal Counseling Section of the Veterans Administration, in favor of picking an objective and allowing the training section to place him on a job in hopes it will be a test of his ability to adjust himself with employment conditions. Failing in this test, a re-interview will undoubtedly result in Personal Counseling.

A carpentry objective was picked because it met quite favorably his interests, his aptitude and present availability. This latter fact was considered important because undue delay in placing the man will enhance the possibility of permanent maladjustment. Successful on a job, it is easy to foresee the subtraction of him from the list of disabled veterans—a man rehabilitated. Failure means beginning all over again.

#### CASE No. 3—W.M.Z.

W.M.Z. was similar at the start to thousands of veterans seeking advisement. He was gainfully employed; he was apparently satisfied with his job.

But W.M.Z. turned out to be entirely different from the thousands of veterans seeking advisement every day in centers throughout the country. He was far more in need of help than 99 per cent of these veterans.

So let us brief his particular case.

The initial forms having been filled out, W.M.Z. appeared extremely confident of himself and of his ability to make his own



way in the world. He had no disability to hinder him; his family life was evidently most satisfactory. Then the first break in the "perfect picture" occurred.

While discussing the financial angle of the case, W.M.Z. happened to let slip the fact he was the only support of his family, having already stated on the initial forms "no dependents." This contradiction was casually mentioned to him; then the advisement procedure continued.

Basic tests were given, and with each test it appeared obvious W.M.Z. was far above average intelligence. He had a very superior I.Q.; his aptitude for business was excellent. A college aptitude test was given in line with this and he turned out to be above 95 per cent of high school graduates applying for college.

After five hours of testing, and nearing the end of the day, the claimant began to be more talkative. Whether it was because his conscience was bothering him, or because of the many compliments he was receiving for his work, or because he was anxious to unburden himself to someone, remains an unknown factor. The case being now in the records, the latter suggestion is the obvious answer.

He admitted he had been misleading on the initial form. He stated his father was not born in America but in Poland, that his father worked very little because of excessive drinking, and that his, the claimant's, own life had been very difficult.

Intensive questioning brought out many facts. His father had a persecution complex because of his years spent in Poland; he had taken to drink to forget his hatreds, and the son had been raised under this same complex. Throughout his life he lived under two conflicting beliefs: on the one hand his father drilling into him that everything was wrong, on the other hand living every day with thousands of people who were happy and contented with life and their country in general. So the boy developed a terrific inferiority complex and proceeded to build a wall around himself, afraid to express his views to anyone, disbelieving that anyone could help him.

The next problem was how to remedy these effects brought on by the background of a lifetime. A college education was the main thing to which this claimant was entitled, but here a financial problem was confronted. This left evening school courses as the next alternative. Here the problem was lightened by the fact the

young man had not a lazy bone in his body and was, at this time, ready to do anything to help himself. He entered into any suggestion wholeheartedly.

We might interrupt a minute here to remind you this was not all done in one day. Five days had been required to get this far, an overall period of three weeks required for completion of the case.

It was suggested claimant study sales and personality courses in the evening, at the same time taking an active part in public speaking, if possible joining a club or two, to practice development of his personality. In every suggestion made the claimant co-operated perfectly.

Seven months have passed since the initiating of this "ordinary" case. In that time W.M.Z. has made great strides towards becoming successful. He has joined a K. of C. organization and holds a minor office, in which office he gets some little opportunity to practice his public speaking.

The last step in the case is that in the most recent of regular monthly visits from the claimant he asked me to write a letter of recommendation for him for a new position. He feels, in which I am in complete agreement, that getting away from his present associates is the final chapter of a complete turnover in the personality of W.M.Z.

W.M.Z. has been advised as to how best to help himself. He is doing far better than could ever be expected. From here on the result rests purely in himself. He will succeed.

In processing the returned veteran into the field of education either into the completion of his high school courses or the advisement that he should go on into the college level, the process is largely similar to that outlined in the cases recorded in this article. Naturally enough, other factors enter into the discussion factors which are familiar to the readers of this REVIEW. At the present time, due to the overcrowding of our collegiate facilities, we demand a higher entrance rating and a more marked standard of qualification than would be normal in usual circumstances. All the counsellors strive to keep the person interviewed, and who is determined to continue his education, in what might be called the "study complex" by urging that courses be taken either part time during the day or after work in the various night schools in Philadelphia until the load of students in the schools has eased. Another point stressed is the full use of "in service" schooling and experience be

utilized to capacity, especially if such knowledge and aptitude can lead to specializations later on after formal schooling has been completed. The placement of the veteran in the school of his choice is strictly his own accomplishment, the Center as its part will, through the Veterans Administration, advise the prospective school of the results of the testing given at the Center, with the permission of the veteran applicant.

To date both the employment advisement and the educational direction given to the veterans have met with a modicum of success. But, like most endeavors wherein human equation plays such a vital part, it is quite clear that the field of advisement is just being touched on the surface. Experience is the priceless diamond which is smoothed into brilliance both by time and mistakes made not through mis-advisement as much as by the necessity of groping into the personalities, the likes and dislikes, the environmental factors which weigh so heavily in fashioning these returned men not for tomorrow alone but for tomorrow's tomorrow.

## COUNSELING IN THE CATHOLIC HIGH SCHOOLS OF THE SOUTHERN AND WESTERN STATES

EUGENIE A. LEONARD

*Department of Education, The Catholic University of America*

Questionnaires on guidance were sent to three hundred and eleven Catholic high schools in the thirteen Southern states and to one hundred and ninety-seven Catholic high schools in the eleven Western states. Two hundred and ninety-one or 57 per cent of the Catholic high schools of the areas responded by filling out the questionnaire. Of these twenty-five high schools had been discontinued or were special high schools and, therefore, were not included in this study. As has been found true in other parts of the country, the two hundred and ninety-one responding Catholic high schools represent a higher percentage of the total regular three- or four-year Catholic high schools than the figures imply, since an indeterminate number of the high schools to which questionnaires were sent were Novitiates and other types of specialized schools.<sup>1</sup>

The distribution of the Catholic high schools by states and types is summarized in Table I. Compared with the figures for the Catholic high schools of the United States as a whole, it should be noted that the Western states had an appreciably lower percentage of coeducational high schools (37 per cent as compared with 49 per cent for the United States), a higher percentage of boys' high schools (20 per cent as compared with 14 per cent for the United States), and a higher percentage of girls' high schools (43 per cent as compared with 37 per cent for the United States). The Catholic high schools of the Southern states had approximately the same distribution by type of high school as the Catholic high schools of the United States as a whole.

The enrollment of the Catholic high schools ranged from fifteen pupils to eleven hundred pupils in the Western states and from fifteen pupils to twelve hundred and twenty-five pupils in the Southern states. As will be seen in Table II, more than two-thirds of the Catholic high schools of the Western states and three-fourths of the Catholic high schools in the Southern states have an enrollment of less than two hundred pupils as compared with 64 per cent for the whole United States.

No significant correlation was found between the enrollment of the Catholic high schools of the Southern and Western states and

<sup>1</sup> Cf. *Catholic Educational Review*, May, June, October, 1946.



TABLE I.—Number and Type of Cooperating Catholic High Schools in the Southern and Western States<sup>2</sup>

	Types of High Schools			
	Coed	Boys	Girls	Total
<i>Southern</i>				
Alabama.....	2	2	3	7
Arkansas.....	2	1	2	5
Florida.....	7	1	3	11
Georgia.....	0	2	2	4
Kentucky.....	11	2	9	22
Louisiana.....	14	7	14	35
Mississippi.....	7	1	2	10
North Carolina.....	3	0	2	5
Oklahoma.....	10	2	1	13
South Carolina.....	1	0	1	2
Tennessee.....	4	2	3	9
Texas.....	9	7	12	28
Virginia.....	8	1	3	12
Total.....	78 (48%)	28 (17%)	57 (35%)	163
<i>Western</i>				
Arizona.....	1	0	2	3
California.....	9	11	25	45
Colorado.....	9	3	2	14
Idaho.....	1	0	0	1
Montana.....	1	1	3	5
New Mexico.....	6	1	2	9
Oregon.....	6	0	4	10
Utah.....	1	0	0	1
Washington.....	4	5	6	15
Total.....	38 (37%)	21 (20%)	44 (43%)	103

the degree of organization of the guidance facilities. A comparison of the organizational set up of the guidance programs in the Catholic high schools of these areas and the Catholic high schools of the United States as a whole are shown in Table III.

TABLE II.—Enrollment in Catholic High Schools by Selected Regions

Region	% with less than 100 pupils	% with 100 to 200 pupils	% with over 200 pupils
Southern.....	45	34	4
Western.....	33	33	7
United States.....	36	28	11

As in other parts of the United States the Catholic high schools of the Southern and Western states gave lack of financial resources or the small size of their schools as the chief reasons for not having trained counselors. The homeroom organization was described as similar to that reported in other areas of the United States, the only difference being the very high percentage of Catholic high

<sup>2</sup> No returns were received from Catholic high schools in Nevada or Wyoming.



TABLE III.—*Types of Organization of the Guidance Program in the Catholic High Schools by Selected Regions*

<i>Types of Organization</i>	<i>% of High Schools Southern States</i>	<i>% of High Schools Western States</i>	<i>% of High Schools United States</i>
Counselor.....	20	21	21
Homeroom.....	26	54	35
Teacher-Counselor.....	40	19	32
None.....	14	6	12
Total.....	100	100	100

schools in the Western states that have their guidance programs carried on through organized homerooms.

In these areas it is also to be noted that the Catholic boys' high schools tend to have more fully organized guidance programs than either the girls' high schools or the coeducational high schools, as seen in Table IV.

TABLE IV.—*Distribution of Catholic High Schools Having Counselors by Type of School*

<i>Region</i>	<i>Types of High Schools</i>		
	<i>% of Coed</i>	<i>% of Boys</i>	<i>% of Girls</i>
Western States.....	8	62	14
Southern States.....	19	43	11

The summary of data gathered concerning types of counseling given in the Catholic high schools of the area (Table V) shows that less counseling is reported by the group of high schools having homeroom guidance than in the high schools having special counselors or those having all teachers as counselors. The data suggest that a homeroom organization of a high school tends to become an administrative aid rather than a functioning organization for the guidance of individual students. This would appear to be true in spite of the fact that the high schools having homeroom guidance reported more specific time for guidance and more testing than the high schools having all the teachers as counselors.

Table VI summarizes the data regarding the implementation of the guidance programs of the Catholic high schools of the two areas and gives comparative data for the Catholic high schools of the United States as a whole. It is to be noted that a lesser percentage of each group of Catholic high schools in the Southern states had the essential implementation of a guidance program e.g., specific counselor time, a special room, cumulative records and a testing program, than the Catholic high schools of the

TABLE V.—*Kinds of Counseling Given in Catholic High Schools in the Selected Regions by Types of Organization*

<i>Kinds of Counseling</i>	<i>% of Group having Counselors</i>	<i>% of Home- room Group</i>	<i>% of Teacher- Counselor Group</i>	<i>% of Total Group</i>
<i>Southern States</i>				
Religious.....	98	80	80	84
Educational.....	85	71	80	78
Vocational.....	85	70	72	74
Social.....	73	57	70	66
Personal.....	91	71	71	75
Occupational.....	73	50	69	64
None or no answers...	0	21	18	15
<i>Western States</i>				
Religious.....	100	91	95	93
Educational.....	100	86	95	92
Vocational.....	99	80	79	82
Social.....	82	80	90	82
Personal.....	99	84	90	86
Occupational.....	86	73	70	75
None or no answers...	0	5	5	5
<i>United States</i>				
Religious.....	97	84	82	86
Educational.....	93	81	75	82
Vocational.....	92	77	71	78
Social.....	78	70	63	69
Personal.....	90	78	71	77
Occupational.....	81	66	62	68
None or no answers...	1	15	13	12

United States as a whole. In the Western states the Catholic high schools reported a greater percentage having each item in the essential implementation of a guidance program than was reported by the Catholic high schools of the United States as a whole. Also, it should be noted that in the Western and Southern states there exists the same pattern of reduced implementation in the high schools having homeroom and teacher-counselor guidance as has been shown to exist in the other areas studied and in the Catholic high schools of the United States as a whole. In other words, it has been found that Catholic high schools having counselors in every section of the United States reported more individual counseling and greater implementation of the guidance program than the high schools having homeroom or teacher-counselor guidance organization.

A similar statement may be made regarding group guidance. Those Catholic high schools having counselors reported a higher percentage of high schools using group guidance techniques than either the high schools having homerooms or teacher-counselor organization, as will be seen in Table VII. This would further

TABLE VI.—Implementation of the Guidance Programs of the Catholic High Schools of Selected Regions by Types of Organization

Kinds of Implementation	% of Group having Counselors	% of Home- room Group	% of Teacher- Counselor Group	% of Total Group
<i>Southern States</i>				
Specific time.....	73	26	14	31
Special room.....	67	14	24	31
Cumulative record....	76	69	70	71
Time, room and record	34	5	4	12
Achievement tests....	67	74	70	70
Intelligence tests....	78	81	73	77
Aptitude tests.....	33	31	26	30
No tests or no answers	6	19	12	11
<i>Western States</i>				
Specific time.....	82	36	31	45
Special room.....	91	23	42	42
Cumulative record....	82	86	84	84
Time, room and record	60	12	5	20
Achievement tests....	73	75	84	76
Intelligence tests....	95	93	84	92
Aptitude tests.....	14	41	27	32
No tests or no answers	0	2	0	1
<i>United States</i>				
Specific time.....	64	32	21	36
Special room.....	64	21	21	31
Cumulative record....	82	68	60	69
Time, room and record	42	12	7	17
Achievement tests....	73	49	72	73
Intelligence tests....	90	90	83	88
Aptitude tests.....	39	43	27	37
No tests or no answers	4	6	7	6

TABLE VII.—Per Cent of Catholic High Schools Having Group Guidance by Selected Regions and by Types of Organization

Types of Group Guidance	Types of Organization			
	% of Group having Counselors	% of Home- room Group	% of Teacher- Counselor Group	% of Total Group
<i>Southern States</i>				
Guidance Class.....	51	45	48	48
Orientation.....	13	14	9	12
Occupations Class....	13	17	11	14
None or no answer....	30	40	42	38
<i>Western States</i>				
Guidance Class.....	45	45	42	44
Orientation.....	36	27	26	29
Occupations Class....	18	7	11	9
None or no answer....	45	34	21	34
<i>United States</i>				
Guidance Class.....	56	45	44	48
Orientation.....	25	24	15	21
Occupations Class....	17	12	12	13
None or no answer....	23	34	37	32

suggest that the homeroom guidance organization was used chiefly as an administrative aid rather than a group guidance technique.

In the occupational placement of students and graduates the Catholic high schools of the Western and Southern states showed the same tendency as Catholic high schools in other parts of the country. About 40 per cent of the high schools used the telephone in making placements for their students, and only 12 per cent investigated the establishments to which their students and graduates were seeking employment.

TABLE VIII.—Per Cent of Catholic High Schools Having Placement Facilities by Selected Regions and Type of Organization

<i>Types of Placement Techniques by Regions</i>	<i>% of Group having Counselors</i>	<i>% of Home- room Group</i>	<i>% of Teacher- Counselor Group</i>	<i>% of Total Group</i>
<i>Southern States</i>				
Telephone.....	51	36	40	41
Visit to Employer....	18	7	12	12
Visit from Employer..	21	7	11	12
Agency.....	13	7	18	14
None or no answer....	36	67	50	52
<i>Western States</i>				
Telephone.....	45	43	37	42
Visit to Employer....	23	10	11	12
Visit from Employer..	18	18	5	14
Agency.....	32	10	16	15
None or no answer....	32	50	52	46
<i>United States</i>				
Telephone.....	60	51	40	49
Visit to Employer....	17	11	10	12
Visit from Employer..	28	24	18	22
Agency.....	25	24	21	23
None or no answer....	29	40	47	39

Since the major part of the waking hours of an employed person is spent on the job, the responsibility for investigating the occupational situations to which our Catholic young people go is a very serious one. Too often we seek to serve the employer rather than the student. Too often we assume that the occupational situation is desirable because the employer has a pleasant manner or offers an attractive salary. Our concern for our Catholic young people, the products of our years of self-sacrificing labor, should go much further. We should make sure that the seeds of spiritual knowledge we have planted in them will have an opportunity to grow. We should know that the occupational situations to which we send them are worthy of them and of our labor.



## AMERICA 1355-1364<sup>1</sup>

JOHN E. KELLY

*Pittsfield, Massachusetts*

An island in our smallest state now may claim two American religious "firsts." The less ancient, dating from the latter part of the seventeenth century and recently proclaimed a National Monument by presidential decree, is the first synagogue in the United States, although not in the New World, for a Jewish temple was erected in Dutch Guiana in 1641<sup>2</sup> and another possibly earlier at Pernambuco, Brazil. The older structure at Newport, Rhode Island, is very probably the oldest existing edifice of white men in the Americas, if Greenland be excluded, antedating the voyage of Columbus by nearly one hundred and fifty years. The earliest English explorers of Narraganset Bay saw the circular tower rising above trees clustered on a hilltop, silent, long deserted, enigmatic. One of these adventurers, Sir Edmund Plowden, successfully petitioned Charles I in 1632, seeking a royal grant of eastern Long Island and southern Rhode Island, listing among the attractions of the latter region a "*round stone tower*,"<sup>3</sup> capable of housing thirty soldiers of his command.

Yet, with the passage of time, the accounts of the pioneers were forgotten and popular opinion coalesced on an easier verdict: the Newport Tower, rising on its eight arches, was a ruined windmill, constructed by Governor (not General) Benedict Arnold, *circa* 1677. As the culmination of thirty years of patient research, bulwarked by an encyclopedic knowledge of his chosen field and tireless energy, a distinguished Norwegian-American scholar, Hjalmar Rued Holand, has marshalled an impressive array of coordinated evidence to demonstrate that the Tower not only could never have functioned as a mill, but was designed expressly as the central rotunda of a Catholic church of the fourteenth century. Quoting authorities ranging from the *Catholic Encyclopedia* to obscure medieval manuscripts in Scandinavian archives, many brought to light through his efforts, Mr. Holand battens down his thesis that

<sup>1</sup> *American 1355-1364*, by Hjalmar R. Holand. New York: Duell, Sloan & Pearce, 1946.

<sup>2</sup> *The Earth and Its Inhabitants*, South America. New York, 1895, II, 59.

<sup>3</sup> Plowden's "*New Albion*." Collections of the New York Historical Society for 1869, pp. 213-222.



the prototype of the Newport edifice was Saint Olaf's in Tunsberg, Norway, itself inspired by the circular Church of the Holy Sepulchre in Jerusalem. He points to fortified upper stories of similar churches in southern Sweden and on the island of Bornholm, built during the disturbances of the Middle Ages, churches which he believes the builders of the Tower knew at first hand.

To account for the construction of the mysterious edifice, the author has unearthed additional details of the Paul Knutson expedition to America, in 1355-1364, which was the principal subject of an earlier volume from his pen.<sup>4</sup> The colorful story that unfolds is one of selfless seeking, of idealistic missionary effort, the search for comrades strayed from the True Faith, told by one who can infuse a description of medieval architecture with the suspense of a detective thriller.

In 982 A.D. Erik Thorwaldson, called The Red, discovered Greenland. Desiring to found a colony of his own, for he was in the bad graces of the Norse authorities in Iceland, Erik resorted to wiles that have stood landsellers in good stead ever since. He named his landfall, where trees grew at most ten feet tall and perpetual ice underlay the soggy soil, "Greenland" to lure settlers.<sup>5</sup> Four years later he led the first band thither, in twenty-five ships, many of which were lost en route in the icy seas. Two settlements were established on the southwestern extremity of the peninsula, the only barely habitable area, one near Cape Farewell, the other two hundred<sup>6</sup> miles further north, in the present Godthaab District, named Vesterbygd, or Western Settlement.

The greater part of the original colonists were pagans, but at the instance of King Olaf Trygvasson of Norway, Leif Ericksson, son of the discoverer, returned from a visit to the Court accompanied by a priest and he himself took a leading role in propagating the Christian faith. Soon not less than twelve churches, one a Cathedral,<sup>7</sup> a monastery and a nunnery ministered to the spiritual

<sup>4</sup> *Westward from Vinland*, by Hjalmar R. Holand. New York: Duell, Sloan & Pearce, 1940.

<sup>5</sup> "Of all the names given by the Norsemen to their discoveries in the New World before and after the year 1000, this eccentric term alone persists in common usage." *The Earth and Its Inhabitants*, North America, New York, 1893, I, 60.

<sup>6</sup> *America 1355-1364*, p. 6. *Westward from Vinland*, p. 11, says 300 miles separated the settlements.

<sup>7</sup> "Depending on the See of Bremen." *The Earth and Its Inhabitants*, North America, New York, 1893, I, 61.

needs of the thousands of inhabitants<sup>8</sup> of the Eastern (southern) colony near the present site of Julienhaab, while the lesser community of Vesterbygd maintained four churches.<sup>9</sup> The first Bishop of Greenland occupied his See early in the twelfth century. Greenland was a primitive republic, levying no taxes except Peter's Pence, sent annually to Rome, until 1247 when the inhabitants were induced to swear allegiance to the Norse Crown.

The Greenlanders developed and maintained for centuries a flourishing trade with Flanders and Frankfort, as well as with the Scandinavian cities, exporting hunting falcons, polar bears for the then popular sport of animal baiting, walrus ivory, eiderdown, furs and tallow, and importing the latest Italian fashions, wood, tools and foodstuffs. But the doughty colonists who had survived the rigors of Nature, succumbed to the avarice of man. In the fourteenth century the numbers and animosity of the theretofore peaceful Eskimos increased until punitive expeditions could no longer restrain their attacks on Norse settlements and seafarers in Baffin Bay and Davis Strait. Intimidated by or in connivance with the Hanseatic League, the Norwegian King monopolized the Greenland trade, prohibiting all contact with other nations, yet sending only one vessel annually to the distant Arctic colony. Finally the Black Death ravaged Norway, cutting off the supply of new settlers. The last resident Bishop of Greenland died in 1377<sup>10</sup>; after 1432 all record of the settlements ends.

In the year of the first settlement, 986, Bjarne Herjulfson, en route to Greenland to winter with his father near Cape Farewell, was blown westward and saw American shores for the first time. He did not land, but gave his sailing directions to Leif Erickson who retraced the route and landed in the vicinity of Cape Cod in 1003, according to Mr. Holand's calculations. Greatly pleased with the fertile country abounding in timber, "wheat" (wild rice?),

<sup>8</sup> "These settlements, at the height of their prosperity, are estimated to have had ten thousand inhabitants, which however, is an overestimate, the number having probably been nearer one-half to one-third of that number." "Greenland," *Encyclopedia Britannica*, 11th Ed., XII 548.

<sup>9</sup> "The Stensness or Sandness Church at Vesterbygd was also at one time a Cathedral and Episcopal seat. The remains exist at the head of Ameralik Fjord." *Grønlands Historiske Mindesmaerker* III, 259, quoted by Mr. Holand, *Westward from Vinland*, p. 80.

<sup>10</sup> Bishops of Garolar (Gardar), near the modern Eskimo settlement of Igoliko ("abandoned houses"), were appointed until 1540, but the later appointees never visited the diocese. "Greenland," *Encyclopedia Britannica*, 11th Ed., XII, 548.

grapes and fish, and blessed with a mild climate, Leif named his discovery "Vinland." He planned to make his home in the new land, but, shortly after returning to Greenland in 1005, Ericksson's father died and the campaign to eradicate paganism occupied his energies. In 1011 Thorfinn Karlsefni, with a suite of from sixty-five to one hundred sixty persons,<sup>11</sup> settled in Vinland, where they remained three years and where Thorfinn's son, Snorri, the first white child in America, was born. Indian hostility made their stay untenable, however, and they returned to Greenland. Here probably is a clue to the reason that the Greenlanders did not emigrate *en masse* to the new southern land, so much more desirable than their desolate outpost in all respects save one. It also goes far to explain why the Norse were driven away, while the Spanish, French and English settlers of the fifteenth and sixteenth centuries established and maintained themselves. That reason, somewhat over-simplified, may be expressed in one word—gunpowder. It was not manpower alone, for the Norse, although outnumbered by the American aborigines, Indians and Eskimos, faced no such overwhelming odds as did Cortes' six hundred men confronted with the tens of thousands of fanatic Aztecs arrayed against them.

Vinland and a more northerly site, Markland, identified by Mr. Holand as southern Nova Scotia, were thereafter sporadically visited by Greenlanders for timber and other supplies not available in their Arctic homes, but no further attempt at colonization was undertaken, apparently, until the disappearance of the Vesterbygd colonists sent Paul Knutson to Rhode Island in search of them.

In 1342 Ivar Bardson, a priest of Bergen, Norway, recently appointed steward of the diocesan properties in Greenland, was sent at the head of a party to aid in repelling Eskimo attacks upon Vesterbygd. He found the Western (northern) Settlement deserted, with no sign of violence. Cattle and sheep grazed in the fields. The fate of the colonists of Vesterbygd is an unsolved mystery. Their evacuation was perforce recent, for untended cattle could not have withstood a winter in the open. It must have been without Eskimo knowledge or pressure, for the native hunters would have slaughtered the herds forthwith. Nansen<sup>12</sup> and Stefansson,<sup>13</sup>

<sup>11</sup> The versions in the two principal known sagas dealing with Vinland vary: The *Flatey Book* says 65 persons; the *Hauksbook* the greater number.

<sup>12</sup> In *Northern Mists*, II, 109.

<sup>13</sup> *Unsolved Mysteries of the Arctic*, 1939, p. 23 et seq.

knowing the Arctic at first hand, believe the Norse colonists abandoned agriculture and adopted the "easier" nomad life of the Eskimos. The ecclesiastical authorities, however, believed otherwise. In 1630 the Cathedral of Skalholt, the principal repository of Icelandic records, was burned with its contents. Bishop Gisle Oddson, their custodian, undertook from memory an annalistic compilation in Latin. For the year 1342 he noted that "the inhabitants of Greenland fell voluntarily away from the Christian religion and the True Faith and after having given up all good manners and true virtues, turned to the people of America."<sup>14</sup>

Father Bardson's report<sup>15</sup> created a sensation in Scandinavia, for Magnus VII (1316-1372), surnamed Ericksson, the first monarch of united Norway and Sweden, was an ardent champion of the Church. His interest in Greenland was shown by his bequest of \$8,000 to the cathedral at Garolar. In 1348 and again three years later he invaded Russia to bring the Catholic Faith to her people. Clement VI endorsed the King's efforts by ordering a holy crusade against heathen Muscovy preached in German, Polish and Scandinavian churches, by the loan of the Norwegian and Swedish tithes for 1351 and the grant of half the amount collected during the succeeding four years.<sup>16</sup>

What, then, was the monarch's consternation to learn that entire parishes in his Arctic outpost had reverted to paganism! Declaring that he took action "for the sake of our soul and for the sake of our predecessors, who in Greenland established Christianity and have maintained it unto this time, and we will not now let it perish in our days,"<sup>17</sup> he set out to return the backsliders to their religious allegiance. In a document dated "Monday after Simon and Judah's Day, 1354,"<sup>18</sup> he commanded Paul Knutson, Chief

<sup>14</sup> "ad Americas populos se converterunt." In 1342, of course, the term "America" did not exist, but was commonly employed when Bishop Oddson wrote his annals. Had the original document or destination been preserved, the mystery of the Vesterbygd hejira would be appreciably clarified. However, Paul Knutson heard Father Bardson's account at first hand and he sailed to Vinland in search of the missing colonists.

<sup>15</sup> Mr. Holand states that in 1348 a ship with 17 Greenlanders aboard, returning from Markland (Nova Scotia), arrived in Bergen, then capital of Norway, and suggested these men who were conducted to the Royal Court, may have informed King Magnus of the Vesterbygd apostasy. *Westward from Vinland*, p. 87.

<sup>16</sup> *Diplomatarium Norwegicum*, Vol. VI, 200; Vol. VII, 245. *Westward from Vinland*, p. 90.

<sup>17</sup> Gustav Storm, *Studier over Vinslandreiseerne*, Copenhagen, 1888. *America 1355-1364*, p. 13.

<sup>18</sup> *Loc. cit.*



Justice of the District of Gulathing, member of the King's Council (*Lendermaend*), large landowner and influential courtier, to take possession of the royal trading vessel, the *Knorr*,<sup>19</sup> seek out the recalcitrants and (presumably) use any means necessary to the attainment of his end. Knutson was empowered to select any men he wished, including *Armigeri*, young noblemen of the Royal guard, both Norse and Goths (Swedes). This latter point is of importance, for on the Rune Stone dated 1362 unearthed near Kensington, Minnesota, in 1898, the inscription begins: "We are 8 Goths and 22 Norwegians on an exploration journey from Vinland through the West."<sup>20</sup>

Knutson sailed from Bergen late in 1355 or early in the following Spring. The survivors of his expedition returned in 1364. We have no knowledge that they found the Vesterbygd exiles, but they brought as trophies a number of kayaks and umiaks, taken in battle from the Eskimos, two of which hung within the walls above the west portal of the Oslo Cathedral for over one hundred and fifty years.<sup>21</sup> Other Eskimo craft were donated by the King to the Cathedral of Nidaros (Thronheim) and similarly preserved, Mr. Holand believes, "because (as) they were the only mementos of the Paul Knutson expedition, (they) symbolized the self-sacrifice of these men who had lost their lives in their crusade to save the apostate Greenlanders from eternal damnation."<sup>22</sup>

To this point the story has moved on documentary evidence, obtained in great part on Mr. Holand's two extensive journeys to Europe, examining the exhibits and records of museums and libraries, consulting scholars and experts in arms, investigating shipbuilding and dialects of the Norse Middle Ages, wherein the author's Norwegian birth and facility with the Scandinavian languages were of material advantage. But, after Knutson's call at Greenland, the trail led to the wilderness, where the written word was practically non-existent. Mr. Holand must thereafter deal with the evidence presented by artifacts, camp sites and the redoubtable Newport Tower.

<sup>19</sup> "Grönlandsknarra." *The Earth and Its Inhabitants*, North America, New York, 1893, I, 61.

<sup>20</sup> *America 1355-1364*, p. 15; *Westward from Vinland*, p. 101.

<sup>21</sup> Bishop Olaus Magnus, *Historia de Gentibus Septentrionalibus*, Rome, 1555, Book II, Chapter 9. *Westward from Vinland*, p. 147.

<sup>22</sup> *Westward from Vinland*, p. 148.



He attacks his multiple problems of tracing the route of the expedition and at least one detachment thereof in a manner to earn the respect of critics while retaining the unflagging interest of the lay reader. Having stated the question, Mr. Holand presents the objections, citing his opponents and quoting their case. Then, having given the devil's advocates their due, he proceeds, bolstering deduction with historical reference, to set forth his facts and conclusions, retaining his urbanity even in the face of palpable distortions and half-truth allegations occasionally encountered, although less often than before his mettle was widely recognized. Had he not chosen medieval research as his career, Hjalmar R. Holand might have afforded serious competition to Conan Doyle, and, as every author knows, facts are much more stubborn clay than the pliant plot of the novelist.

Anyone who ever built a house or wrestled with a smoky flue will hang on Mr. Holand's blow-by-blow description of the evolution of the chimney, as part of his proof that the Newport Tower was constructed in the fourteenth century and not for mundane purposes. Examining the well-preserved ruin with meticulous attention, the author discovered a groove in the circular masonry, unremarked by previous writers, some eighty-eight inches in length. While only two inches in depth at its center section, the slot is eight inches deep at the ends. Midway of the groove and two feet beneath is a shallow cavity, eighteen by seventeen inches in face and seven inches deep. In a *tour de force* of reasoning and erudition to which no review may do justice, Mr. Holand indicates that the slotted wall was for the reception of a portable altar, while the cavity was an aumbry holding the holy vessels and relics.

After examining every pertinent detail of the construction, arches, splayed windows, second-story hooded doorway and the significant orientation of windows and stairway, comparing them with prototypes in Scandinavia and occasionally elsewhere on the Continent and in Britain, with pardonable satisfaction the author quotes Dr. Hugo Frölen in corroboration:

As Dr. Frölen is the author of the latest and most thorough study of the fortified round churches of the Scandinavian countries, and is undoubtedly the best qualified expert on that subject, it is of interest to know his opinion about the Newport Tower. In the details of his study he does not go beyond the consideration of the churches of the Scandinavian countries and

their prototypes, but in passing he states unequivocally that "The Newport Tower has undoubtedly been the *inner rotunda of a carefully built round church!*"<sup>22</sup>

Mr. Holand believes that Knutson established his headquarters on the site of Newport and after a search of the vicinity, perhaps as far westward as New York harbor, failed to find trace of the apostates, dispatched a party of forty or fifty in one or two small vessels to scan the coast northward, while the remainder of the expedition built the church and awaited their comrades' return. The detachment passed through Hudson Strait and crossed Hudson's Bay in the belief that they were circumnavigating an island. But at the mouth of the Nelson River they realized from the immense flow of its current that such a stream must drain a continent. Imbued with curiosity and thinking that some inland portage would bring them to a river flowing east—toward Vinland—the explorers ascended the turbulent Nelson, crossed Lake Winnipeg, and traversed the Red River of the North in their dragon boats. For this portion of the journey the author has little but logic and terrain features as guides, but across the State of Minnesota he has fixed their itinerary almost from day to day. There are the artifacts, swords, halberds, spear heads and battle-axes, identical in composition, type and age with their fellows in Norwegian museums. There is the Kensington Rune Stone, recording the massacre of ten comrades at the hands of Indians, the *Ave Maria* of brave men in the shadow of death. Almost single-handed the author has rescued the Stone from the barnacles of prejudice, half knowledge and aspersion clinging to its *greynwacke* sides, showing that the very points urged against it (the presence of both Norse and Swedes, the rare form of the numerals, slips in grammar and failure to use Old Norse) were the best proofs of its authenticity. Few savants today doubt the genuineness of the Stone or its inscription.

Most amazing of all, analogous to finding a needle in the proverbial haystack, amid the hundreds of streams and lakes that make a dot-dash pattern across the Minnesota landscape, the author has located personally, or accepted after inspection and upon the sworn statements of reputable local residents, the triangular mooring-pin holes in waterside boulders where the Norse

<sup>22</sup> (Italics are Dr. Frölen's.) Hugo Frölen, *Nordens Befaste Rundkyrkor*, Stockholm, 1911, p. 42. *America 1356-1364*, p. 76.

tied their boats at each halt. He shows, by reproduction of medieval illustrations, that the system was prevalent throughout Scandinavia and many such mooring holes still exist there. Where a great weathered rock in southern Minnesota is shaped like a small amphitheater, four ancient drilled holes reproduce an altar in the wilderness, the Sacrifice of the Mass celebrated under the canopy of a ship's sail.

Incredible? Not to this reviewer, at least, after reading Mr. Holand:

These four chiseled holes in this big rock are an eloquent memento of that sublime faith and valiant idealism which sent these explorers, like the later Jesuit missionaries of the Saint Lawrence valley, over a wide ocean and across an unknown continent on a mission of noble unselfishness.<sup>21</sup>

At the Mississippi River the trail is lost. The author considers it possible that the survivors, despairing of reaching Vinland and pursued by the implacable Sioux, may have joined with the Mandan Indians, also at that period fleeing Sioux aggression, and that the intermingling produced that strange cultured race whom Captain de la Verendrye in 1738 and later George Catlin found where the Heart River falls into the Missouri in North Dakota. The Mandans lived in houses very similar to those the Norwegians—and the Welsh—built in the Middle Ages; among the tribespeople were many with fair skins and blue eyes. La Verendrye brought back a tablet, possibly in Runic characters and now lost, which Jesuit scholars in Quebec considered a specimen of Tatar writing. Mr. Holand reproduces specimen texts to illustrate that the two alphabets are almost identical.

Hjalmar R. Holand has made a definite and authoritative contribution to the pre-Columbian history of America, and has well served his native and adopted countries in revealing a contact which can no longer be considered myth or fable.

<sup>21</sup> *America 1355-1364*, p. 176.

## THE LIBERAL ARTS COLLEGE AND THE AMERICAN FARMER

HELEN A. ROHRET

*Marycrest College, Davenport, Iowa*

With much of the richest soil in the world as a natural resource, American farmers receive an annual income of twenty-two billion dollars. Agriculture with two million tractors in operation and other mechanized equipment has contributed its share towards making America the most highly industrialized country in the world. The modern farmer shares with his city friends all the conveniences of comfortable living—cars, electric lights, running water, radios, and telephones. Besides this, the farmer has an open market for his goods; he lives in a more healthful and moral environment removed from the dangers of organized labor and the ills of industry. There is a new high level in food production. In 1943 the total output was nearly one-third greater than the average output for the five prewar years—1935 to 1939.

With the approval of the Department of Agriculture, a billion dollar appropriation bill to help finance "an industrial revolution on the land" was introduced into the House recently. Loan authorizations approved by the committee subject to full congressional sanction include \$67,500,000 for rural rehabilitation, \$50,000,000 for farm tenancy, and \$250,000,000 for rural electrification. Secretary of Agriculture Clinton P. Anderson has predicted a steadily increasing farm production.

All this is our glittering Golden Age. But let us take a look at some other facts. They make us aware of a problem that demands a new and speedy solution.

### SOIL EROSION AND OVERCROPPING

Three billion tons of America's best soil are washed into the ocean every year, and erosion and overcropping account for the annual loss of millions of tons of plant nutrients. About 3 per cent of the nation's land has already been essentially destroyed for tillage, 12 per cent severely eroded, and 41 per cent moderately eroded. Of the more than 400 million acres of land classified as cropland, approximately 61 per cent is either subject to erosion under current cropping practice or is of too poor quality to yield a satisfactory return.



**FARM OWNERSHIP**

One of the most alarming facts is the decrease in farm ownership. Small farmers are gradually descending the scale from full owners to part-time owners; from managers to tenants; from sharecroppers to migrant farmers, who, unable to compete with the large scale operators, are vacating the farms entirely for the city. Large farms are becoming larger; small farms, smaller—as is shown in the following table:

<i>Number of Acres</i>	<i>1920</i>	<i>1941</i>
Under 10.....	268,422	470,425
1,000 and over.....	67,405	100,531

**FARM TENANCY**

Farm tenancy is becoming more and more of a problem. In 1935, 42 per cent of the farm families were tenants, and between 1927 and 1937 farm tenancy increased 40,000 per year. Of the 60,000 needy farm families who asked for financial aid from the Farm Security Administration, most were tenant families, and almost as many more need help, but cannot be reached with present funds.

**DRIFT FROM FARM TO CITY**

Between 1920 and 1930 approximately 6 million people moved from the farm to the city. Since then, despite the high level of urban unemployment, approximately 250,000 to 350,000 persons have annually vacated the farm for the city. In 1910, 35 per cent of the people lived on farms; now, only 18 per cent live on farms. Factors affecting this movement are land speculation, plantation pattern, corporation farms, and the high cost of mechanization; it is not due to a decreased birth rate. Twenty-five per cent of the people living on farms are producing almost one-third of the children in the United States.

To aggravate the situation, the greater outward migration is from the rural areas where the standards of living are usually lowest, thus creating a slum problem for the city. The city needs the farmer, it is true, but not as a slum citizen; it needs him on the farm.

**FARMER IS HOPE OF NATION**

The integrity of future America, too, requires that the farmer remain on the farm; for he is the "hope of the nation" with his invigorating environment and good food, his steady birth rate, his low rate of crime and juvenile delinquency, and his minimum of divorces. To assure the farmers of these benefits, the nation

must keep them on the family-size farm, because here they are the best material for citizens—for God and state. To be convinced of their dignity and importance, they must be educated and encouraged to remain on the farm.

#### EDUCATIONAL INFLUENCE OF AGRICULTURE COLLEGE

Why not let the agricultural colleges educate the farmers? Statistics prove that such colleges tend to lead away from the farm into specialization. The farmer is the person to educate and the farm is the place to educate—where there are no tares of Communism, no strikes, none of the entanglements of industrial labor. Farmers' sons, little tainted by the materialistic aims of the industrial minded—these are the people to educate. But it must be done now, for they are rapidly migrating.

It follows, then, that the true Golden Age which we anticipate for the farmer must be full and many-sided. We must not give him a mere Midas-touch of material prosperity that will lead him to destruction.

#### NEED OF LIBERAL ARTS INFLUENCE

In the light of these aims, the natural agent seems to be the liberal arts college acting in conjunction with technical experts; for the liberal arts college aims at developing the whole man, the total citizen, and could speak to the farmer about religion, sociology, philosophy, and specialized agricultural subjects in their proper relation.

Out of the 575 liberal arts colleges and universities in the United States, only one as yet has attempted to undertake such a program—Saint Ambrose College in Davenport, Iowa. Faced with the disturbing paradox of a Golden Age amidst such steady migration and alarming soil deterioration, Monsignor Ulrich A. Hauber, with the approbation of His Excellency, Most Reverend Ralph L. Hayes, successfully launched and completed an Agriculture Institute from February 11 to 23. He placed the chairmanship of the program in the hands of Dr. Paul Sacco of the Department of Botany of Pennsylvania State College. Dr. Sacco, from whose own research laboratories have come leading developments in specialized subjects, is intensely interested in the sociologic and economic problems facing the farmer today.

#### ST. AMBROSE AGRICULTURE INSTITUTE

Forty young boys, most of whom were high school seniors or recent graduates, gathered at Saint Ambrose and boarded and

roomed there, in order to participate in the Institute. These boys, who came in from some twenty surrounding parishes, were joined by many interested persons from nearby cities and from local communities.

#### A TYPICAL DAY

The topics they considered were broad and specialized, practical and technical. Let us take a typical day. At 7:00 a.m. the boys gathered in the chapel and were united in common prayer through their attendance at Holy Mass; and, although not compelled to assist at Mass, the boys turned out nearly 100 per cent. At 8:00 a.m. Dr. Sacco gave a lecture on the anatomy of crop plants in the biology laboratory. Following the lecture, the boys took an inspection trip to a local implement company. At 10:45 Dr. L. A. Frazer of the United States Department of Agriculture gave a lecture on livestock diseases. Next in line was a discussion at 1:15 in which all the boys actively participated. At 2:15 a speech class was conducted by two resident instructors. At 5:40 in the evening all again gathered in the chapel for Benediction and for a brief talk on some social aspect of rural Catholic philosophy. To round out the day, the boys attended the college basketball game scheduled for the evening.

#### OTHER ACTIVITIES OF THE PROGRAM

Other activities in which the boys participated during the two weeks included formal lectures, a field trip, a dairy inspection, a trip to a meat-packing house, moving picture demonstrations, and discussions. They also enjoyed the college recreational and library facilities.

In other words, the college wished to give these young men the opportunity to hear a variety of expert speakers, both resident and visiting, with far-flung backgrounds in specialized fields; it wished further to make them articulate in speech and philosophy in order that they might propagate their ideas when they returned to their individual homes and communities.

#### OBJECTIVES OF THE INSTITUTE

The specified objectives of the Institute were as follows:

1. To encourage boys who were raised on the farm to remain there and operate a family-type farm.
2. To awaken in the boys an ambition to become better farmers and show them how this may be done.

3. To develop in farm boys a spirit of self-confidence and pride in their calling in order that they might become better citizens and more active members of their parish.

4. To give farm boys a better appreciation of Catholic rural philosophy.

5. To bring farmers of different localities together for mutual discussion.

Objectives 3 and 4 cited above were of especial interest, the college felt, to the pastors of the surrounding communities. With their newly developed spirit of confidence and pride, these farm boys would maintain an active interest in their community and become a permanent support to it. By asking God's blessing in common, the boys were made aware of their dependence upon God's providence. Science has its limitations as well as its achievements, and not even the best perfected soil can produce independently of weather conditions.

#### IMPORTANCE OF FARM AS A HOME

The religious revival being urged by all who fear moral and scientific disintegration may well take root in the American farming communities. It is important to see that the American farm remains a source of income, and even more important that it remain a unit in rural society—a home.

Yes, this may be the Golden Age of agriculture, but the wealth is not so obvious as in the gold rush in California. The gold is not running on the surface, nor does it glint openly in the sunlit streams. The American farmer must stake his claim—his homestead. He needs intelligent planning to pan his gold—to process it into something he can use. He does not want the Midas-touch, but a true, balanced prosperity that he can enjoy.

Saint Ambrose College has pointed out to a nucleus of alert young men the right means to attain this goal. These forty men are not going to revolutionize agriculture; they are not going to make this so-called Golden Age a reality; they will have only a limited influence. But think of the agricultural revolution that could be effected if this influence were multiplied by the activity of ten, of one hundred, or even by five hundred other colleges following similar programs. Then we would have a real Rural Renaissance, in which the farmer could gallantly stride into a rich Golden Age.



## QUALITIES TO LOOK FOR IN CHOOSING HIGH SCHOOL LEADERS

BRO. JOSEPH STEFANNELI, S.M.

*Chaminade High School, Dayton, Ohio*

In the vast network of ideas and organization which we call Catholic Action, the one matter which undoubtedly deserves the greatest attention and requires the hardest work from the religious educator is the proper choice and formation of leaders. This is true, in the first place, because Catholic Action, a mass-lay movement, will always require intelligent, responsible lay leadership. But at the present time (and for some years to come) this matter of leadership is extremely vital for two additional and weighty reasons.

### PRACTICAL URGENCY OF LEADER FORMATION

The first of these will perhaps always be with us—and that is, change in faculty personnel. Because personnel assignments from year to year are uncertain and unpredictable, we must work with great urgency to form student lay leaders around whom an organization can be built and who can carry on the work, on their own initiative and responsibility, during the summer months and even, if necessary, for an indefinite period. This particular difficulty will be considerably eased, if not entirely removed, when a sufficient number of parish priests are available who are Catholic Action minded and ready to work as cell-chaplains.

The second reason which makes leadership such a pressing matter is a condition which exists throughout the United States: the organization which should shoulder most of the leader-formation task does not exist—is, in fact, the very organization which the leaders must build: Catholic Action. This means that, at the present time, leaders must be a select group of lay individuals upon whom the Church can depend for the practical realization of that complex Catholic Action organization legislated for by Pius XI. It is for this reason that it would seem better to center our efforts on the proper and solid formation of a few leaders rather than on an immediate attempt to develop a large but loose organization.

Properly formed leaders will build the organization. Our task as Christian educators is the proper formation of these leaders.

*Through them, we can exert greater influence upon the masses than by our own direct action.*

#### SOME USEFUL CLARIFICATIONS

In the twofold process of choosing and forming a leader, the first step, naturally, is the choice, and the remarks which follow are limited to this one phase. The second part—the formation of a leader—is a monumental task requiring all the natural and supernatural ingenuity of which a Christian educator is capable.

Anyone who has done any Catholic Action work knows that the one every-recurring question is: What qualities should we look for in a prospective leader?

Before attempting to outline the answer to this difficult question, certain clarifications might be useful:

1. We use the word "leader" not in the technical sense of the head of a cell, but in the sense of "the responsible lay person upon whom the Church can depend for organizing Catholic Action according to the mind of Pius XI."

2. We realize that not all the following qualities will be found in any individual, nor will any one be found completely developed in a given person. The qualities are "ideal" in that sense of not-yet-realized, but are practical because they can be developed through actual Catholic Action work. We must seek those who possess these qualities potentially—a task requiring much insight and perhaps more experience than many of us have had.

3. It is true that we cannot expect to restore the world to Christ till we have lay leaders convinced of the realities contained in the doctrine of the Mystical Body and daring enough to live and radiate those realities. But, taking our students, by and large, as they are today, we cannot at first lay too great stress on spiritual qualities. Having begun by developing the natural ones, we can eventually build the spiritual on a solid foundation.

4. The following does not pretend to be an exhaustive treatment of the subject; it simply gives those qualities which a certain amount of practical experience has shown to be most useful for Catholic Action and most indicative of true leadership.

#### LEADERSHIP QUALITIES

What qualities, then, must we look for in a leader?

1. *A leader should be daring.* He must have new ideas (or at

least welcome them) and be willing to try them out. Dissatisfied with the world as it is, he must desire to change things. He cannot be surfeited, self-satisfied, timid or fearful of asserting himself. A true leader must frequently buck the current stream of modern thought and attitudes. Therefore, he cannot be the kind of person tormented and ruled by human respect. Sure of his convictions, he must be willing, if necessary, to disagree with "the crowd"—or, better still, to turn the crowd from its present line of thought and conduct and not be content merely to be one of them.

Determination and true initiative—the supernatural virtues of hope and fortitude—these must characterize the leader. He cannot afford to be the overprudent, hesitating, spineless creature who can never come to a definite decision, who is swayed by the social pressure from the crowd, who must always see first what others will do before he is willing to act.

"Idealistic" in a very practical sense, the true leader must have a positive goal—an ideal—towards which he works. And he should be ready to do all the work and endure all the trials which the attainment of such an ideal requires of him.

Daring in a truly Christian manner, he should be proud of his faith, sure of his convictions, and ready to affirm and practice them. We may even say that at least in thought he should be radical, for, in our modern world, to be radical is often synonymous with to be right.

On the other hand, of course, daring must be moderated by prudence and tact lest it do more harm than good.

2. *A leader should be social-minded.* He may not be an egoist, an individualist, jealous or suspicious of others, taciturn, sulky, touchy, easily offended by the words or actions of others. In spite of all our efforts to develop social consciousness in our students, the vast majority are still basically selfish in their outlook, and a truly social-minded student is a rarity to be treasured as a precious gem.

Social in his outlook, the leader should be a true member of his milieu, able to get along with others. He must be neither a hermit, isolating himself from the normal stream of student life, nor a dictator imposing his thoughts and opinions relentlessly upon others. Knowing how to make social contacts, he must be willing to speak to all members of his milieu—to his friends, to those less friendly, and even to his enemies. He must be ready to

go out of his way to keep on good terms with as many persons as possible.

By his radiant personality, he should be capable of creating an atmosphere of good fellowship, a spirit of kindness. With his ready smile and perennial good humor he should be the embodiment of attractiveness and goodness.

The social virtues of generosity and forgetfulness of self are basic qualities for any Catholic Action leader, and the longer he is in Catholic Action the more necessary will these become.

In the supernatural order, all these qualities can be summed up in that greatest of virtues—charity. Becoming all things to all men to win all for Christ, he will become a devoted, self-sacrificing servant of his fellow members of the Mystical Body, and of that vast social body which is still outside the fold.

3. *A leader should be competent.* By this we mean he must be a real worker who pursues his own formation, who strives to better himself professionally and spiritually. He may not be lazy, mediocre, self-satisfied or negligent about his personal development.

With students, this means that a real leader must be a real student. He need not be the best student, nor even an honor student, but he must be a determined student. True, it may not be well to lay too great stress on this quality at first, but a revolution in the student world can be safely accomplished only under the leadership of real students. Furthermore, let us not be so naive as to say that a leader in Catholic Action need not study. He must study—and not merely his school courses, but also the theory and practice of Catholic Action, the social doctrines of the Church, and the social conditions of the world in which he lives. Love and enthusiasm for Catholic Action will come only as the consequence of knowledge, and only after he is armed with love and knowledge can a leader be trusted to work effectively at realizing the papal program of the lay apostolate.

A leader should be competent in as many fields as possible; a primary requisite for every leader is *influence*, and influence over others flows only from competence in a given field. To exert influence over his fellow students, the leader must be accepted by them—and students accept only those who are competent to lead them, whether it be in sports, social life or studies.

We must be wary, of course, lest competence engender pride. The leader must become convinced that, in spite of his excellence



in a given field, he is but the instrument of God, the channel of grace. Though he strives to perfect his work, he remembers that these works are to be seen by men only that they may glorify His Father in heaven, and that men may achieve that abundance of life which Christ came to give. He seeks to become as influential as possible, not for his own sake, but to lead the prodigal world back to its God.

4. *A leader must be responsible.* He is an instrument of God and a participator in the apostolate of the hierarchy, but still he must be an agent acting on his own initiative and responsibility. The leader must be reliable, dependable. By definition, he is a lay person serving as intermediary between the divinely constituted hierarchy and secular society, and must therefore be able to accept the directives of the hierarchy and apply them to the situation of his own milieu.

As a lay leader, he carries—and must be allowed to carry—on his own responsibility the full burden of social reform. The development and direction of this responsibility into the right channels is a difficult and delicate matter. But the student who shows determination, perseverance—even a certain stubbornness—is good material for a Catholic Action leader. He must be able and willing to make his own decisions and to accept the consequence (both good and bad) of those decisions; and he must be willing to try again and again regardless of how often he has failed. Provided he is a strong character, he is the stuff of which leaders are made.

#### PERSONALLY RESPONSIBLE AGENT

One further thought might be added on the subject of responsibility. Far too few of our students are given a chance to exercise responsibility, and consequently it becomes very difficult to spot a student who is really responsible. Too often we destroy or cramp a sense of responsibility in students by failing to entrust them with responsible tasks, by fearing to let them "sink or swim" when they have been assigned a certain work. In our efforts to save them (or, perhaps, ourselves) from failure, and the consequences of failure, we sometimes stifle an awakening sense of responsibility.

A Catholic Action leader must, indeed, be given encouragement and assistance, but in the final analysis he must be a personally responsible agent, not an automaton or mouthpiece of the moderator or chaplain.

Possessing the fundamentals of these four qualities, a student—daring, social-minded, competent, responsible—can develop into a true leader; but the road to success is neither short nor easy.

#### NOTHING TO BE LEFT UNTRIED

To ward off such great evils (i.e., the spiritual evils resulting from an unchristian social order) from human society, nothing, therefore, is to be left untried; to this end may all our labors turn, to this all our energies, to this our fervent and unremitting prayers to God! For with the assistance of Divine Grace the fate of the human family rests in our hands. (Quadragesimo Anno, par. 145.)

Let us not, therefore, be guilty of the incredible folly of saying that it is useless to begin Catholic Action work because our own futures are so indefinite or because it is such a long and arduous task. If we are in a given place long enough to help in the actual organization of Catholic Action, well and good. But let us, at all costs, take what leadership material the Lord has placed at our disposal and let us do our best to develop it properly—and the rest we can leave in the hands of God.

## EDUCATIONAL NOTES

### FATHER PITT'S REPORT ON GERMANY AND AUSTRIA

Intellectual starvation today throughout once proud and haughty Germany is just about as pathetic as that nation's physical hunger and threadbareness, according to the Rev. Felix N. Pitt, prominent educator, who has returned here after an official inspection tour of the U.S. occupation zones in Germany and Austria.

The situation in Austria is more hopeful and it seems likely that education will stage a more rapid recovery there than in Germany, the priest-educator said. Father Pitt, who is Secretary of the Catholic School Board in the Archdiocese of Louisville, was one of ten U. S. educators who made the trip at the invitation of occupation authorities. Purpose of the inspection was to determine means to restore education in the once Nazi-dominated lands.

The problem of Confessional schools, Father Pitt said, is a burning issue in both Germany and Austria. Communists and socialists are working in both countries to banish religion from the schools, but in the U. S. zone in Germany the Americans will leave the question of these schools to be decided by a referendum of the people, he said.

Wrecking of the educational system in Germany, long one of the world's leading intellectual nations, began under the Nazis, Father Pitt reminded. The brown-shirted hordes strove to rid the nation of books which did not conform to Hitlerite ideologies and looted libraries, educational institutions and other literary reservoirs. Then Germany collapsed and the Allied occupation forces banned the books which the Nazis had forced upon the people, with the result that the nation's book shelves were left just about as bare as Mother Hubbard's cupboard, Father Pitt said.

Father Pitt said American education authorities under the U. S. Military Government have accomplished an excellent job in getting German schools started.

"In each of the three land divisions of the U. S. zone," he said, "Ministries of Education have been appointed. Schools on all levels have been opened, some of them in half ruined buildings. Ninety-seven per cent of the elementary school population and 95 per cent of the secondary school population are back in some kind of school with some kind of teacher for at least part time.

"Actually, there are more children in school in 1946 than there were in 1939," Father Pitt continued. "Of the six universities in the American zone, only Heidelberg was not seriously damaged by

the war. Würzburg was the worst damaged but has already reopened one faculty. Frankfurt, Munich, Erlangen and Marburg were badly hit, but all are holding classes in the traditional faculties with enrollment at capacity and a waiting list. The shortage of professors is acute, and many who long had been retired have been called back to duty."

Father Pitt said that because of Nazi leanings the U. S. authorities found it necessary to oust 70 per cent of the nation's teachers. The teacher shortage, he said, makes it necessary for some instructors to work two shifts. He estimated that on an average each teacher instructs 80 pupils.

"The physical destruction in Germany is immense," Father Pitt said. "Wreckage in the cities varies from 30 up to 80 per cent and not one large city escaped damage. Schools, universities, libraries and other seats of learning were reduced to ruin. It is impossible for us to provide any kind of adequate help to the Germans along this line. They will have to rebuild their own schools and libraries.

"But on the intellectual level, a charitable world may be of great help. The Germans actually are starving for books. They will read anything. I have met some who would rather have books than food—and, remember, they are a very hungry people."

The Louisville priest said all of Germany still appears stunned by the nation's collapse. Amid such vast destruction, with children and loved ones suffering, Father Pitt said, the spirit of the people naturally is at a very low ebb.

He said that a total lack of paper, pencils, chalk and laboratory equipment is a serious handicap everywhere and that, during winter months, the pursuit of the three "r's" is temporarily suspended because of the shortage of coal.

The somewhat brighter situation in Austria, Father Pitt said, stems from the fact that damage in the cities was far less than in Germany, running up to 25 per cent in some cities; that authorities found it necessary to oust fewer teachers from Austrian schools because of Nazi leanings, and that the Nazis failed to accomplish as thorough a book-banning job in Austria as they put over in Germany.

Father Pitt said that in both Germany and Austria the socialists and communists appear bent on driving religious education from the schools. In Germany, the U. S. authorities are going to leave this issue up to the people themselves to be decided by referendum.

"The question of Confessional schools is probably more discussed



than any other question in German educational circles," Father Pitt said. "The U. S. zone is more than 53 per cent Catholic. Both the Evangelical Churches and the Catholic Church desire religious schools, but the question has been complicated by the influx of refugees which has changed the religious complexion of some communities. The question also has become a political one in each land. The Catholic Bishops of Germany at the annual Fulda Conference unanimously declared for the Confessional schools.

"Because of the destruction of so many schools, the damage to many others and the shortage of teachers, most of the schools at present are neutral and may have to continue so for some time. There are, however, a number of Confessional schools in the U. S. zone, particularly in Bavaria. Private schools operated by religious communities were permitted to reopen at once as there never was any question of the religious teachers being active members of the Nazi Party."

The expellee problem is another serious situation which the Germans must face, Father Pitt said. He pointed out that some 10,000,000 to 14,000,000 persons, driven from eastern Germany and from lands wrested from the Nazis, are crowding into the nation. There is no room for them in the wrecked cities, so all go to the country, Father Pitt said. Five millions are in the American zone alone. He said that some villages, which never had a population of more than 500, now have 1,500 and 2,000 inhabitants.

"Youth activities have been given great encouragement," Father Pitt said. "Organizations of young people are springing up everywhere, most of them in connection with parish churches, both Catholic and Protestant. The American authorities are giving great aid to these groups in all sections of our zone. There are some 2,000,000 young people between the ages of 10 and 18 in our zone. There are some 3,000 organized groups with a membership of half a million.

"The public health program is growing more acute and will be quite bad this winter. The people have no soap. The housing shortage is causing overcrowding. There are, for example, better than five persons per room in Kassel. This causes the spread of disease. Tuberculosis is increasing rapidly. Many children have no shoes and inadequate clothing. All this, together with the starvation diet of 1,300 calories a day, creates a serious health problem."

On the tour, the investigators spent three weeks in the field and the final week in Berlin, where they began preliminary work on drafting their report. Some members of the commission made specialized visits to a single zone and confined their activities to one phase of the investigation, such as elementary or secondary school problems. But Father Pitt visited all zones in Germany and Austria. This enabled him to get an over-all picture of the problem facing the two nations.

#### CARNEGIE FOUNDATION'S ANNUAL REPORT

A grave crisis in our colleges and universities has developed through the return of veterans in overwhelming numbers and the neglect of the teacher as the "forgotten man," according to the forty-first annual report of the Carnegie Foundation for the Advancement of Teaching, which Oliver C. Carmichael, president, released last month. He calls for early action to avoid permanent injury to the higher education of American youth.

"The present crisis in American higher education has a threefold basis," Dr. Carmichael writes. "The obvious one is the return of veterans in overwhelming numbers to the colleges and universities. . . . The other two elements are not fully recognized. They relate to the quality of teaching and to the teaching profession upon which the effectiveness of education depends.

"One sometimes gets the impression that the teacher, the central figure in the educational process, is a 'forgotten man,' and that effective teaching, the essential factor, is taken for granted.

"Government subsidy for 10,000,000 veterans and millions of dollars for scholarships and fellowships indicate the public's concern for the student. Vast expenditures for library buildings and books, for laboratories and equipment, and for classrooms and dormitories suggest an awareness of the importance of facilities. The development of special programs in music and art, in the social sciences, in international studies, etc., illustrates the emphasis upon the curriculum in educational planning.

"In all the discussions about these activities little has been said of better provision for the teacher. Slight increases in pay have been noted and great shortage of personnel has been referred to, but little interest has been manifested in the problem of improving the quality of teaching and in the teacher himself.

#### *Suggests 3-Way Attack*

"There are three ways of attacking this problem: first, stimulation of faculties by incentives of various kinds; secondly, more

effective means of measuring the results of teaching; and, thirdly, more adequate compensation for the teacher, which is necessary if abler men and women are to be attracted to the profession."

Pointing out that the most effective way to improve the quality of teaching is to improve the personnel of the profession, Dr. Carmichael cites studies which reveal that the intellectual quality of men and women who choose education as a career is below that of engineering, pre-legal and pre-medical students. He adds that the war period has accentuated the tendency of youth to seek careers in fields other than teaching.

"Periods of great national stress and action are not conducive to the development of interest in the life of the mind," he writes. "This has its inevitable effect upon the outlook of youth. Another factor, however, plays a more important part. The rewards of teaching, never commensurate with the training required, are relatively reduced during wartime and in the immediate postwar period. That was true in 1917-18 and for several years thereafter. It is alarmingly true today."

To document the progressive deterioration in the economic position of college teachers, Dr. Carmichael cites several studies and reports. A sampling of 70 colleges, including both public and private institutions, shows that the increase in compensation for all ranks of the faculties between the 1939-40 and 1946-47 sessions was less than 20 per cent; while living costs for faculty members of these same institutions increased more than 30 per cent during the same period. At the same time, he points out, additional income taxes imposed during those seven years actually reduced the net income of the teachers. He also quotes a study made in the spring of 1946 by a chapter of the American Association of University Professors, which concluded that, taking taxes and living indexes into account, the salary of a professor has declined 40 per cent since 1939.

#### *Status Is "Alarming"*

"While his plight is distressing," Dr. Carmichael says of today's teacher, "his relative status is even more alarming. A medium-sized private university reported for the ten-year period 1936-46 an average increase for its academic staff of 14 per cent, for its maintenance employees 45 per cent and for its secretarial staff 60 per cent. . . . Another factor generally overlooked is the more favorable retirement provisions under the old-age provisions of the

Federal Social Security Act than under teachers' retirement plans. . . . In other words, the operation of the Federal Social Security Act has introduced or accentuated a contrast in the returns for services as between those covered by the Act and those excluded from its coverage, which includes all school employees and others working for public and non-profit institutions.

"This grave crisis in the teaching profession calls for early action if permanent injury to American education is to be averted. The problem is not to be solved by foundation grants. Substantial increases in compensation throughout the system are essential to the preservation of the status and prestige of the profession. But that in itself is not the important consideration. At a time when the stability and progress of the United States depend more upon the soundness and effectiveness of its educational program than at any other period in our history, a strong combination of forces conspires to weaken the entire structure by lowering the quality of the teaching personnel.

#### *Would "Exalt" the Teacher*

"In the last analysis the teacher is the heart of the educational system. Curricula, programs, administrative efficiency—all come to naught without the teacher; all are secondary in importance to him. The final educational results depend upon the teacher. In our educational planning he should be exalted, the importance of his role emphasized and magnified."

Dr. Carmichael reports at length on two projects which the Foundation has initiated as contributions to the correction of existing conditions. One is a cooperative five-year program now being developed through four university centers to provide incentives to faculty members to pursue research or creative activity. The program consists of grants-in-aid totaling \$700,000 from the Foundation and \$200,000 from the cooperating institutions. Commenting on this experiment, he writes: "The spirit of learning is contagious. It is caught rather than taught. It is transmitted only by those who are intellectually alive."

The other project is in the field of measuring results in education. Pointing out that "many studies have been made which demonstrate clearly the existing chaos," he continues: "Until there is a clearer definition of the aims of education and a more accurate means of measuring results, little hope of maximum effectiveness in teaching can be expected." He describes the non-profit testing



agencies now operating on a national basis and comments that, although each is rendering valuable service to American education, there is considerable overlapping and some confusion. To study the entire situation a committee has been created under the chairmanship of President Conant of Harvard University and including eight other leading educators of the country, Dr. Carmichael says.

Other sections of the report cover the original pension fund for college teachers, an inquiry by William S. Learned, of the Foundation's staff, into the general problem of improving examinations and their use, and a report by Howard J. Savage, secretary and treasurer, on educational grants of the Foundation and the Carnegie Corporation. During the year 1945-46 three projects were terminated and two others were continued. All five represented grants to the American Council on Education. Those terminated were a study in Puerto Rico of the teaching of English as a foreign language, a revision of the cumulative records for the various school levels and for colleges, and a study of the validation of tests for primary mental abilities in relation to occupational interest and performances in high school curricula. The two projects still in progress are continued support for the Council's committee on modern language study and for completing the cooperative preparation of a manual for university and college business officers.

Mr. Savage reports that the number of individual projects effective under the cooperative arrangement between the Carnegie Foundation and the Carnegie Corporation during the past twenty-two years has now reached 93.

Another division of the report contains a minute on the death of William Allan Neilson who had served as a trustee of the Foundation, and biographies of 76 professors who had retired on Carnegie pensions and who died during the past year.

#### "NO EDUCATION WITHOUT STUDY"

Contending that the high school years are the most impressionable period in a person's life, Rev. Dr. Francis J. Connell, C.S.S.R., associate professor of moral theology of The Catholic University of America, stressed the value of home work for students in a special article printed by the *Washington Times-Herald*, one of the leading secular papers of the East. Under the caption, "No Education Without Study," Father Connell's article follows:

I belong to that group of educators who believe that homework, and a considerable amount of it, should be a regular feature of every high school program. No one can acquire a genuine education without putting in long hours of deep, solid study. In the case of younger children, the hours of class can be considered a sufficient period of formal study. But older boys and girls—and certainly those of high school age—are not contributing enough effort and attention toward acquiring an education if the only time they devote to this objective is the few hours they spend in school on five days of the week.

The high school years are the most impressionable years of a person's life. In the course of those years more than in any other stage of his development is his character permanently formed. Now, if our young folks are to be positively encouraged to cultivate idleness during those years, if they have the assurance that from the time they leave school in the early afternoon until the next morning they are entirely free from all obligation to study, they are undoubtedly being helped to become lazy, shiftless men and women, without any sense of responsibility and duty, without any regard for the serious side of life.

When high school pupils are entirely exempt from the duty of homework, how do they employ the many hours of free time left to their discretion? In many instances it is spent at the movies, dances, and parties until the early hours of the morning, or it is devoted to reckless auto rides, drinking and even downright immorality. It would be unjust to claim that these practices—which unfortunately are all too common among the high school youth of our country—are due exclusively to the lack of sufficient obligatory homework, but undoubtedly it is the source of these abuses in some instances. And, if homework—an abundance of it—were insisted on in all our high schools there would be a notable diminution of these disgusting habits of the younger generation. If boys and girls come home from school with the realization that they must put in three or four hours of hard study before the next morning, they will not be inclined to fritter away the precious time in silly amusements.

I suppose there are some who believe that it is bad for young folks to be made to do things that may be naturally distasteful. Such persons would contend that the pressure exerted by parents or teachers on boys and girls to induce them to study develops in them certain complexes and psychoses and such things. If this idea were pushed to its logical extreme, boys and girls should be allowed to drive their cars as fast as they please, so that they may properly develop their personalities.

The truth of the matter is that reasonable restriction never caused any psychic disturbance to a normal person. On the contrary, it is a part of every child's training to learn self-restraint and obedience. People cannot live in society unless

they are willing to submit to obligations and obey laws passed by their superiors. If this lesson were more seriously inculcated on modern youth, there would be less juvenile delinquency in our land today.

I admit that the young folk of our day, in the performance of tasks that involve self-discipline and obedience—including homework—are confronted by two grave obstacles that were not so common a generation ago. One is the example that many receive from their parents.

The other obstacle is the lack of religious training. Many of our boys and girls receive absolutely no instruction in matters pertaining to religion.

It is to be hoped that our high schools will continue to maintain the custom of assigning homework, where this custom has been in vogue, and will restore it where it has been abrogated.

#### CENTENARY OF THE SOCIETY OF THE HOLY CHILD JESUS

The Society of the Holy Child Jesus marked its centenary with a Solemn Pontifical Mass held in the Immaculate Conception Chapel at Rosemont College, Rosemont, Pa., with His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, as celebrant.

The society, whose Sisters are active in the United States and England, was founded by a former resident of the Archdiocese of Philadelphia, Mother Cornelia Connelly. Other services marking the society's centennial were reported in various cities throughout the United States, including New York, Chicago and Portland, Oregon.

The sermon was delivered by the Very Rev. Henry A. Caffrey, assistant pastor of St. Rita's Church in Philadelphia. Among those in the sanctuary was Archbishop George Caruana, Papal Nuncio to Cuba.

Rosemont College, which is conducted by the Sisters of Mother Connelly's community, marked its 25th anniversary on November 2 and 3. A Solemn Mass of Thanksgiving highlighted the occasion and Msgr. Fulton J. Sheen, of the Catholic University of America, was the principal speaker.

Mother Connelly was born in a Lutheran family in Philadelphia, married a Protestant clergyman, and was the mother of five children. Both became converts to the Faith, and when her husband began studies for the priesthood Mother Connelly entered a convent in Rome. Her husband was ordained in 1845, and the following year, at the request of Pope Gregory XVI, she founded her society in Derby, England.

The Sisters, who came to the United States in 1862, are engaged in the education of girls, conducting academies and teaching in parochial schools. Mother Connelly died in 1879, and proceedings for her beatification have been undertaken within the past few years.

#### SURVEY OF THE FIELD

Dr. Karl F. Herzfeld, head of the physics department of the Catholic University of America, has been appointed to the council of the Oak Ridge Institute of Nuclear Studies. Accompanying the announcement was the statement by Dr. Herzfeld that ultimately representatives from all colleges conducting graduate work will be invited to join the institute, so that scientists may use the Oak Ridge facilities for research work in atomic energy. . . . A new \$300,000 building on the grounds of the Academy of Our Lady on the south side of Chicago will be named Cardinal Stritch Hall, in honor of the Chicago Archbishop, it has been announced. . . . Dr. Hugo J. Reny, known for his paintings in Rome of Popes Benedict XV and Pius XII, has accepted a position on the newly organized fine arts faculty of St. Thomas College, St. Paul. Dr. Reny will lecture in arts and teach painting, as well as instruct in psychology. . . . Volume IX of the Catholic Periodical Index, edited by Laurence A. Leavey, recently elected executive secretary of the Catholic Library Association, has been published. Seventy periodicals are indexed, representing a total of 708 magazines, including annuals, quarterlies, monthlies and weeklies. There are about 30,000 entries under author and subject headings, covering editorials, articles, stories, poems and reviews appearing during the past year in these various publications. Titles and authors of books and dramas reviewed and of stories and poems are given. The Catholic Periodical Index appears quarterly, and this annual issue comprises the September, 1945 to June, 1946 quarterlies. . . . Miss Margaret Mary Fitzgerald, former assistant director of the Program Department of the National Catholic Community Service, has been appointed executive secretary of the Catholic Book Club, Inc., the Rev. Gerald C. Treacy, S.J., acting president of the club, has announced. Miss Fitzgerald will be in charge of a new program to promote greater interest in Catholic reading. . . . Mother Ursula Benziger, Superior of the Manhattanville College of the Sacred Heart, has been elected by the Council General of the Society of the Sacred Heart to serve as an Assistant General



of the world-wide community, according to word received from Rome. Mother Benziger plans to leave for the motherhouse in Rome this month. . . . The Department of Catholic Action Study of the National Catholic Welfare Conference has inaugurated a new service, "Catholic Action Notes," a bulletin to serve as a clearing house on ideas of Catholic Action. In the lead article of the first issue, Archbishop John J. Mitty of San Francisco, Episcopal Chairman of the Department of Catholic Action Study, describes the department's work as "devoted to research and reports concerning pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad and in encouraging its development." . . . Out of a total enrollment of 3,657 students at The Catholic University of America, over one-third attend English classes, according to Dr. Harry E. Cain, head of the department. A staff of twenty-five professors, instructors and assistants make up the faculty of the English Department, in which there are thirty-one sections of freshmen English and thirteen sections where second year courses are taught. As in all the other departments of the University, ex-servicemen and women comprise at least half of the students taking English courses. . . . Basic standards to guide school officials in selecting radio equipment are formulated in a new publication, *School Sound Systems*, which was prepared by the Joint Committee on Standards for School Audio Equipment, serving at the invitation of Dr. John W. Studebaker, U. S. Commissioner of Education, Federal Security Agency. The booklet was issued recently by the Radio Manufacturers' Association. The publication is the result of months of work by a group of educators who have pioneered in the field of radio in education, and representatives of leading manufacturers of school sound equipment. Nontechnical in its language, it explains what schools may obtain and what specifications should be insisted upon in ordering complete sound systems or limited installations. It also offers a guide to school architects in designing modern school buildings for the maximum use of school audio equipment.

## REVIEWS AND NOTICES

*Twentieth Century Education*, edited by P. F. Valentine. New York: Philosophical Library, Inc., 1946. Pp. 655. Price \$7.50.

A symposium, however carefully planned, always suffers from the defects of its qualities. It is frequently desirable to have assembled in a single handy volume the views of a number of leaders in any field, but it is too much to hope that the essays included will be of equal merit or of equal interest to the readers. When the subject dealt with has several recognized divisions, many of them highly specialized, and at the same time is highly controversial due to the variety of philosophies underlying its theory and practice, as is the case with Education, the editor is confronted with a difficult task in the choice of contributors. Nor is the task of the reviewer an easy one. He cannot enter into a discussion of each chapter in turn but must confine his remarks to general impressions or select a few essays for more extended comment. The result in either case is bound to be an incomplete evaluation of the works as a whole. It is with these limitations in mind that the present reviewer presumes to set down his reaction to *Twentieth Century Education*.

The work is divided into five sections dealing respectively with "Theory and Philosophy," "Psychology in Education," "Science and Education," "Education and Society," and "The School and Its Problems."

Among the contributors, the reader acquainted with the literature of Education will meet with many familiar names and he will discover little that is new in the presentation of their views. The novice, on the other hand, will find in these chapters fairly good summaries of what certain schools of thought have to say concerning the persistent problems of Education. Neither will make the mistake, of course, of concluding that he has here the last word on educational philosophy, motivation, intelligence, the nature of the learner, or democracy, to mention only a few of the topics treated in the symposium. As a matter of fact, if he is at all observant, he will note that there is a strong current of Naturalism running through many of the essays, particularly those in Parts I and II.

While Part I, "Theory and Philosophy," provides for an exposition of Idealism, Personalism, and Catholicism, as well as of Realism and Pragmatism, many of the contributors seem to be

definitely committed to the teachings of one or other of the latter two schools. To be sure, there is a studied effort on the part of some of them to avoid the absurdities of crude mechanism, and both S-R bonds and conditioned reflexes are relegated to the limbo of outmoded theories of learning. In their stead is substituted "an organismic interpretation of behavior"; but, lest the reader might be tempted to have recourse to an anti-naturalistic explanation of mental activity, he is reminded that man is continuous with nature, that, St. Paul to the contrary notwithstanding, the flesh and the spirit are not contrary the one to the other, and that he should rid his vocabulary of such misleading dichotomies as "mind" and "body."

Even the Humanism of Hutchins, Foerster, and Adler receives scant consideration in this series of essays. Breed (Chapter III) describes their philosophy as "absolutism" and labels it a failure, while West (Chapter XXV) calls them "reactionaries" and shows his leaning toward the "modernists" who have attacked their position. As for Catholicism, it would appear, from this volume, that all it has to offer is a lifeless theory of education with little or no contribution to make to the psychology of learning, the training of the emotions, the guidance of pupils, or the maintenance of American Democracy. Apart from Dr. Fearon's essay, the chapter bibliographies contain not a single reference to a Catholic writer. Is it possible that Catholic educational literature is so utterly devoid of value as this disregard would imply? While one could not expect a psychologist of the naturalistic school to give a hearing to the arguments of Supernaturalism, it would seem that, when it comes to a discussion of the aims of education, the curriculum of studies, and the place of religion in the training of youth, for example, some grains of wisdom might be gleaned from the experience of the oldest organized agency of education in the world.

One further criticism of this volume must be made. Considering the price, one would rightly expect an unusually good piece of bookmaking. This is far from the case. The stock used is very poor and the printing is shabby. The combination results in a volume which, physically speaking, is little better than a collection of mimeographed sheets. The effect on the reader is none too good.

EDWARD B. JORDAN.

The Catholic University of America.

**An Introduction to the History of Western Europe**, by James Harvey Robinson, revised and enlarged by James T. Shotwell. New York: Ginn and Company, 1946, 2 vols., pp. X, 545 and XXVII, 760 and XXVI. \$3.80; \$4.00.

A marvelous combination and succession of professors at Columbia University was that school of John W. Burgess, James Harvey Robinson, Charles A. Beard, James H. Breasted, Herbert L. Osgood, William R. Shepherd, Henry Johnson, Carlton Hayes, and their immediate successor students. From their seminars, scholars proceeded to the colleges and teachers' colleges across this land. Thus their influence in teaching and writing history from the social, human, and cultural point of view was fully as large as the impact of the prophets of Teachers College upon the educational processes of American secularized, progressive education. Indeed their texts monopolized the Catholic school and college market in the social studies for a long time, if not at present.

Well does the reviewer remember, thirty years ago, when a slenderish and competent young instructor from Columbia, Carlton Hayes by name, came up to New Haven to tell the Yale history club about the importance of immediately contemporary history and how to amass the necessary data for its chronicling. Under blunt cross examination from older institutional historians who stressed political and constitutional history and would have little trafficking with the "new history" whatever that might be, the young man from Columbia did not show up too well, although he was far from routed. At the next session of the club, there appeared his mentor, James Harvey Robinson, ready for action and fully adequate to defend the faith within him. These sessions were not dreary.

The Columbia University history department preached democracy; and its graduates in the city colleges put it into practice, with or without Tammany sanctions. Robinson's *Western Europe* appeared in 1902 and proceeded through various improved editions and reissues to its final version in 1934. It is this edition which his admiring pupil and friend, Professor Shotwell, has revised to some degree, rewritten in the large part for the postwar period, and expanded to cover the past dozen years of depression, dictatorships, wars, and this postwar debacle. All in all, these two volumes, superbly done, fascinatingly written and scientifically presented,



offer a key, and no more, to a tremendous subject. They offer students or general readers a logical, interpretative survey of our Mediterranean-Western European civilization which is built upon profound general knowledge divorced from tedious minutia as is the way of the "new history." There is a marked religious detachment, but I doubt if these volumes would make a reader a worse Catholic or a better Protestant. Whatever else they are not written from the lukewarm Protestant point of view which generally characterizes history teachings in these United States. According to the governing theory, however, every Catholic teacher or instructor is competent to weave in the Catholic point of view as the lecture or class discussion proceeds, so the counter irritant is available.

At all events there is no belittling of religion, pagan, Mohamadan, or Christian. There is a full appreciation and a generous appraisal of the cultural and civilizing labors of the mediaeval Church, an understanding of the contributions of the monastic societies to learning and to agriculture, a survey of the mediaeval university, worthy of Charles Haskins, an understanding of scholasticism, reminding one of Mortimer Adler, an intellectual sympathy for the renaissance, an overstress of ecclesiastical abuses and schisms, a fair account of both the Protestant revolt and the Catholic counter reformation, and a lengthy development of nationalism with its resultant statism and absolute monarchies with their wars which were chiefly economic and dynastic even if they were termed religious wars. It is almost a truism that reformers within or without an organization overstress abuses and corruption whether he be an eighteenth century divine or a mediaeval religious. And yet on such selected exaggerations much doubtful historical evidence has been founded. At all events, Professor Robinson did not minimize the importance of organized religion in the creation of western civilization. One cannot but feel that if he had revised his own encyclopediac book there would be less of Henry C. Lea.

The second volume covers the various world wars: The Seven Years War when France would dominate Europe; the Napoleonic Wars when that dictator would rule the continent and subject the papacy to ignominy; World War I when the Kaiser's hopes were dashed; and World War II when the Axis power of Europe was destroyed and Europe was made safe for communism in spite

of Churchill's warnings. Nations gave way to empires, and imperialism made wars. The rise and fall of Italy and of Germany, the disappearance of the Austro-Hungarian empire, the partitions of Poland and Africa, the revival of Spain, the failure of the League of Nations, the domination of world politics by the golden sovereign, the rise of small states from the Balkans to Belgium, the development of the self-governing dominions—all are treated. Of controversies no end! In the early 1930's most European problems appeared somewhat settled, even the depression. Then came the cataclysm of 1939 of which Professor Shotwell gives a good account with which most contemporary Americans will agree, though time may rewrite even this story—at least in its politico-economic aftermath. And therewith the atomic age is foreshadowed.

RICHARD J. PURCELL.

Department of History,  
The Catholic University of America.

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**School Bus Transportation Laws in the United States, a Survey,** by the Legal Department, National Catholic Welfare Conference. Washington, D. C.: Ransdell Incorporated, 1946. Pp. 257 + 2. \$2.00.

The publication of this book is quite timely. There is pending before the United States Supreme Court a case which arose in New Jersey (*Everson v. Board of Education of Township of Ewing*, No. 52, October term, 1946) in which the right of children attending parochial schools to ride in school buses provided by the public school authorities is the principal point at issue. Doubtless it will have been argued, and possibly decided, by the Supreme Court while this review is in press. Whatever the outcome of that case, the problem is one which is regulated primarily by state and local laws. It is, therefore, a great convenience for administrators who are called upon to face the issue in one way or another to have readily accessible this compilation of state laws touching upon the subject.

What the law is in one state upon such a point is not necessarily influential nor controlling in another state. Often the phrasing of a local law may vary in such a way that a decision interpreting it may reach an opposite conclusion to one in another state in which the facts are seemingly identical. Sometimes the source of the public school fund is separate from general tax funds and therefore

not affected by regulatory constitutional provisions of the state concerned. In other cases the local law may exceed or unduly limit the application of constitutional provisions upon the point. It follows that in each case the specific wording of the local law, the precise authority of the school board regarding the expenditure of public funds committed to it, and the state constitution, as well as the facts in the case, must be carefully interpreted before a correct decision of the law applicable to the case can be reached. If the result is not satisfactory, recourse must then be had, under our governmental system, to legislative processes. The courts in this country can check the legislatures if the latter exceed the provisions of fundamental law, but the courts themselves cannot properly change a law which has been duly enacted. It is therefore important to obtain from the highest courts authoritative rulings as to what the local laws permit, but what is permitted is the responsibility of the citizens of each state, expressed through their duly elected representatives.

From the material collected in this book it would appear that court decisions have been obtained in twelve states, some of which have construed the local laws as permitting public school buses to carry children to parochial schools, while others are contra. Opinions have also been included from several state attorneys-general on the administration of local bus provisions, some of which have been sustained and some overruled by their state courts. Among the arguments which have been raised in support of the liberal construction are those based upon taxation of parents without equal participation in benefits, the inference that because compulsory school attendance requirements are met through parochial as well as public schools, there should be no discrimination in facilitating that attendance, and the need for public safety measures on the part of the whole community with respect especially to school children. On the opposite side, the chief argument has been the constitutional limitations against using public funds to support church institutions directly or indirectly. This book gives the text of the official opinions and decisions which afford these arguments weighty consideration.

As for the technical competence of the book itself, no attempt has been made to check its inclusiveness. Obviously the best-known cases are here, and it may be assumed that as much as possible in support of the extension of the benefit to parochial

school children as can be found has been included. The book has been prepared more in the manner of the documentation of a legal brief than as an objective, analytical, or historical survey of the problem, its implications or its solution. In many cases, dates of compiled statutes, constitutional provisions, and even of court decisions have been omitted, although they would be indispensable in any survey of source material by an historian interested in tracing when and for what reason limitations or extensions of laws like these became effective. The expert hand of an experienced book editor is missing, too, in some deviations from uniformity in the mechanical matters of type selection and printing form. The print, however, is clear and the arrangement simple and useful.

MIRIAM THERESA ROONEY.

Washington, D. C.

**A Century of the Catholic Essay.** Ed. by Raphael H. Gross, C.P.P.S. New York: J. B. Lippincott Co., 1946, 352 pp. \$3.50.

In his preface the editor of this collection tells us that in the last one hundred years the Church in English-speaking countries has "survived what Wilfrid Ward called a 'state of siege,'" that "out of the Second Spring have come leaders, thinkers, and writers who . . . have brought forth a remarkable literature that may yet stem the rising tide" of materialism which Newman saw engulfing the world. He proposes therefore as his aim "to bring the work" of these essayists of the Second Spring "into focus for the general reader."

With such an aim one can have no dispute. But to achieve this aim, to bring into focus the important articulateness of this "Catholic literary revival" (an articulateness, it should be noted, neither primarily nor, for the most part, distinguishedly literary), requires a norm of selection different from the one that gives us Newman's "Definition of a Gentleman," Chesterton's "On Lying in Bed," Belloc's "A Vision of the Alps," and D. B. Wyndham Lewis's "Of Pleasant Noises."

In making this collection the editor's purpose seems really not to bring the work of the essayists he has assembled into focus but to offer them as examples of purely literary excellence for the general reader or for the undergraduate student. "The Catholic



essay, as a distinct literary genre," he tells us, "is too important a contribution to present-day literature ever to be neglected." A statement like this raises many questions, not the least of which is the question whether we have really survived "what Wilfrid Ward called a 'state of siege'" when we approach literature in such terms.

Is there any such distinct *literary* genre as the Catholic essay? As a work of literary art, how is one essay distinguished from another by the addition of the adjective Catholic? If we are teaching English prose, should not the purpose specifying our selection of essays or of anthologies of essays be to introduce the student to the most distinguished English prose we can assemble? What is more, if among our selections we are going to offer them essays on literary criticism, should we not select essays that are examples of brilliant criticism rather than mediocre essays which happen to have been written by men of our own faith? This last question brings out concretely the confusion which this reviewer detects in collections such as the one under consideration. It would certainly seem much more in accord with the general soundness of one's aims in teaching literature to have the students read, let us say, that very brilliant essay of T. S. Eliot's "Tradition and the Individual Talent" than to have them read Alfred Noyes's mediocre and dubiously sound "The Unrecognized Air." Or, to take another example, the student would learn much more about the art of the novel from one of Henry James's prefaces than he would learn from the romantic preface of Joseph Conrad which is included in this collection.

The problem basically is one of respect for the integrity of the means. We shall never effectively bring our intellects into the service of Christ the King and we shall never do anything but injustice to the educational system for which we labor if we do not maintain the profoundest respect for the integrity of the means.

WILLIAM J. ROONEY.

The Catholic University of America.

## BOOKS RECEIVED

*Educational*

Baxter, Edna Dorothy: *An Approach to Guidance*. New York: D. Appleton-Century Co., Inc. Pp. 305. Price, \$2.50.

Reavis, William C.: *Educational Administration*. A Survey of Progress, Problems and Needs. Chicago: The University of Chicago Press. Pp. 216. Price, \$2.00.

Taylor, Frederick A.: *Course of Study in Music*. Boston: Bruce Humphries, Inc. Pp. 90. Price, \$2.00.

*Textbooks*

Cattell, Raymond B.: *Description and Measurement of Personality*. New York: Yonkers-on-Hudson, World Book Company. Pp. 602.

Garraghan, Gilbert J., S.J., Edited by Delanglez, Jean, S.J.: *A Guide to Historical Method*. New York: Fordham University Press. Pp. 512. Price, \$4.50.

Summers, Richard, and Patrick, David L.: *College Composition*. New York: The Ronald Press Company. Pp. 294. Price, \$2.50.

Tressler, J. C., and Shelmadine, Marguerite B.: *Junior English in Action*. Books One, Two and Three. Boston: D. C. Heath and Company. Pp. 401, 402, 466. Prices, \$1.32, \$1.36, \$1.44.

*General*

*Centenary Convent of the Visitation*. Frederick, Maryland: Convent of the Visitation. Pp. 100.

Connell, Rev. Francis J., C.S.S.R., S.T.D.: *Morals in Politics and Professions*. A Guide for Catholics in Public Life. Westminster, Maryland: The Newman Bookshop. Pp. 186. Price, \$2.50.

Magaret, Helene: *Gailhac of Béziers*. New York: Longmans, Green and Co. Pp. 262. Price, \$3.50.

Medeiros, Rev. Humberto S., and Hill, Rev. William F.: *Jacinta*. The Flower of Fátima. New York: Catholic Book Publishing Co. Pp. 192. Price, \$2.00.

Nash, Rev. Robert, S.J.: *Send Forth Thy Light*. Westminster, Maryland: The Newman Bookshop. Pp. 199. Price, \$2.00.

Walker, Rev. Reginald F.: *Pius of Peace*. Westminster, Maryland: The Newman Bookshop. Pp. 180. Price, \$2.75.

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